/324 cont./

Ce Ga 648 cites a people of the Zchennte (Chané) in whom by reason of their geographic situation we must see the Chané-Guaná: 'They are vassals and subjects of the Mayaiess (Mbayá) as with us the peasants are subject to their lords.' We also have no trouble in recognizing the Chané in the Queanaes (Guaná) whom Alcide d'Orbigny mentions, according to an old account, as having been subjugated by their neighbors the Chiriguano and obliged by them to cultivate their fields. In C Ce 175 648 567 727 the 18th century the Chané, as prisoners of war of the Chiriguano, had been quartered /Plate V appears here/ /325/ like slaves in villages called Chané after them. When Lozano declares that the Chiriguano call their slaves Chané, an ethnic value must be given to this phrase. The state of subjection of the Chané in relation to the Chiriguano is explained in the linguistic sphere by the name which the first used to give to the second: cheya, 'my master,' the Chané used to say when addressing the Chiriguano, and the latter called the Chané tapii, 'my slave.'

Ce 175 799 "The little we know about the Chané who live in the lost regions of the northern Chaco is connected exclusively with the activity of the Jesuit and Franciscan missionaries of the Collège de Tarija. The first evangelized the Chané in C [799] the 17th century at the same time as the Chiriguano; and in 1714 they formed with them a doctrina /Christianized Indian village/ in the vicinity of Santa Cruz. It was called San Juan de los Porongos and in 1767 was under the authority of a parish priest. It was only with great difficulty that the Chané could C Ce 175 162 799 be assembled, in 1767 and 1789, into the two missions of Asero and Iti. We learn from a report by Father Pedro Bartolomé addressed to Francisco Aguirre that the Filipili mission in 1789 was made up of Chané Indians whose racial brothers were living mingled with the Chiriguano on the borders of Chuquisaca and Santa Cruz. Viedma, who visited the missions in 1788, found in the villages of the Parapití Chiriguano and Chané who were C Ce 175 648 799 living together, united under the authority of the Franciscan missionaries. The activity of the missionaries among the Chané naturally was to have as a consequence a rupture of the bonds

[Text Continues on P. 51]

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of subjection which attached them to the Chiriguano: as a matter of fact, in the 18th century great social transformations took place and little by little they tried to free themselves from their servitude."

There is little to add to this account by Kersten (pp. 69-71), so clear and exact. However, I should like to complete it by quoting some texts of the 16th century which illuminate the drama of which the Chané had been the victims since the end of the 15th century.

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The war of extermination made by the Guarani on the Chané dates from their first migrations to the country of metal. Thus it was that the Chané who, as we have seen, recounted to Irala the great exodus of the Guarani of Itatí before García's expedition, was taken along by the latter as a slave on the banks of the Paraguay. The Guarani, passing through his country at night, had attacked the homes of his people and taken women and children as captives. Later, this Chané was a member of García's expedition. Upon the death of the latter, the Guarani got ready to kill him to devour him as they had done with his companions and several women. He was able to escape and take refuge among the Guaxarapo (Relación de Domingo Martinez de Irala, pp. 347-348).

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In an account that a Guarani gave to the same Irala about the expedition in which he had taken part to go to the country of metal, he speaks of the /326/ Chané exactly as the Chiriguano will do a century later; "They fell," says he, "on the houses of slave and enemy Indians." This term "slaves" applied to the Chané characterizes well the relations the Chiriguano had with them until not long ago (Relación de Domingo Martinez de Irala, p. 330). In the middle of the interview a Chané challenged our Guarani to ask him whether he had been present when the people of Itatí destroyed his tribe. When the Guarani inquired who he was, he replied: "I am the chief of the slaves of whom you speak, and, taken prisoner at the time you say, I lived with these Guarani until the moment when I went away and came here. The land you speak of is mine. Why do you not tell the truth to the Christians who are asking for nothing else but the way to

/326 cont./

C G 175 567 72 go in search of metal? The aforesaid Indian answered: "They do not understand that I am only telling them that they can go to the country of the Chané in nine days." While they were speaking with this Indian, the aforesaid Cheroçe, chief of the Chané, was conversing with a woman of his tribe who as a girl had been kidnapped by these Indians whose chief had taken her as his wife. She said that it was correct that from the last houses of the aforesaid Guarani only four days were required to go as far as Ytapua and that from there, according to what Cheroçe claimed, one could go to his country in three days. He knew the way very well, for he had been brought up over there, but up to the present he had had no news of his country. (Relación de Domingo Martinez de Irala, p. 350.)

Ce 175 648

These facts prove that well before García's adventure the Guarani raided the Chané territory and were already beginning to make slaves of its inhabitants.

C G 175 567 72 "When Guarani bands arrived on the slopes of the Andes, each one tried to occupy as strong a position as possible on the most craggy points. From there they began to make pitiless war on the natives of the region, treating them with such cruelty that they spared nobody and made their fodder of the unfortunates they captured. They made themselves so fearsome that numerous villages submitted to them without violence. With the slaves they took to serve them and with all the women by whom they had children they populated these frontiers, each one choosing the region which seemed best to him. These Indians are the ones we call Chiriguana in Peru today; they originate from the Guarani. They never went out from this country, either because of the great hardships and risks of the road or in order to keep in their power this land which they found consonant with their nature and taste. It is indeed very fertile, with large and marvelous valleys which are warm rather than cold; and it is crossed by deep rivers coming from the neighboring province of Charcas. In possession of this land, they made numerous /327/ warlike expeditions in it, ruining the plains to the north, the south, and the east. They killed more than 100,000 Indians. In the beginning they used to eat them in the feasts and drinking bouts which they celebrated, but

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they have not done it any more for some years and sell them to the Spanish for the shoddy goods the latter give them in exchange. Indeed, they consider it more profitable to sell them for objects they need than to eat them. Their cupidity is such that there is no year when they do not go out to make war in the plains, with great trouble and at the risk of their lives, solely to procure prisoners. Among these Indians there are some individuals so rich that in addition to clothes of cloth and silk they have silver dishes, a service which costs as much as 500 marcs. Without counting a great number of horses saddled and bridled, with good harnesses, and all kinds of weapons which they owe to the thefts and plundering they do in the course of these unjust and pernicious wars. Up to the present no one has been able to bridle their cruelty or stop the disorder and insolence of these people. They have committed many offenses and lacked respect for the royal Power, taking up arms against Francisco de Toledo, who was viceroy of this kingdom. Besides, they have killed and stolen from the Spanish and have inflicted outrages of all kinds on them, depopulating villages, killing and pillaging the fields and farms of the vassals of His Majesty who live on these frontiers of Tarija, Paspaya, Pilaya, Tomina, and Mizque, and the government of Santa-Cruz de la Sierra." (Díaz de Guzmán, pp. 30-31.)

"The Chiriguana (sic) live near these valleys (Tomina and Lagunilla) in warm mountains covered with trees where horses can scarcely walk. They are not natives of this country but foreigners come from Río de la Plata. The language is the same and does not differ from it in any way... The Indians toward whom they are most hostile inhabit a province behind these mountains, a very flat land lacking water, which is called Llano de Manso or the province of the Chané. These Chané are inoffensive people but of good tendencies, of a more congenial appearance and a better nature than the Chiriguana. The latter have eaten more than 60,000 of them, and I do not believe I am saying very many, for these plains were very heavily populated. At present there are only a few Indians, and as they have no one to defend them, these

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brutal people butcher them. The Chané are so subject to the Chiriguana that it is enough for them to see a Chiriguana to sit down without resisting, allowing the Chiriguana to do what they like with them. The Chiriguana take them along like flocks of sheep. They eat the ones they want and use the others for work in their houses and fields. If they want to eat one, they only tell him to go and wash in the river and he does it without talking back. He comes back naked; the Chiriguana command their children to take bows and arrows, and the poor Chané tries /328/ to escape the arrows without, however, daring to flee from the spot until he dies riddled with arrows, to the great joy of all who look at him. They cut him in pieces and eat him either grilled or roasted, with corn and much ají /peppers/. For war they use Chané who they think are brave and robust. They treat them according to their barbaric customs and put them in front of themselves; if they do not fight well, they kill them with arrow shots from behind." (Lizarraga, Vol. I, pp. 259-260.)

Last year, going from Cuevo to Igüembé, I had taken a Chiriguano guide who spoke Spanish fairly well and who had lived among the Chané in childhood. He told me in his own way about these wars of former days. His involved narrative recalls that of the Spanish monk. Later I sojourned for some time among the Chané who in their turn alluded to their fights with the Chiriguano and to the cannibalistic customs of the latter. "The Tapui are not the Ava. In times past they used to fight against the Ava." The Ava used to take the women and keep them in captivity. They used to marry the captives. From the sons of the Ava issued the Tapui, they are sons of the women they carried away. The Chané are sons of the captives. When the Chané talk together, it is with words that one does not understand. Formerly the Karai (Whites) used to fight the Ava around Cochabamba. The Karai pursued them to the lower part and left them in Paraguay. The Paraguayans are sons of the ancient Ava. In olden days the Ava used to eat the Tapuí when they made war against them. "The Ava used to eat us," the Chané would say, "and that is why we detest them."

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acted as masters and lords of the land, even to collecting a tax from the Chicha Indians. If they did not agree to this, they ate them and even 'had public meat markets for human flesh.' " /Translated from the Spanish./

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Chicha women certainly shared the fate of the Chané women reduced to slavery by the bellicose Chiriguano and, like them, brought the secrets of their civilization to their masters. On the upper Pilcomayo I acquired a vessel (Plate XXV), a Panpipe (Fig. 67), and a T-shaped ax (Plate XXIII, 1), found not far from the village of Ibopeytí, well within Chiriguano country. These objects reveal either the existence in this place of an ancient Andean population, Chicha or some other one, which the Chiriguano may have annihilated or assimilated, or active commercial exchanges. In the absence of concrete evidence, the influence of the neighboring Andean tribes would have been demonstrated by the very style of the pottery of this region, which more than that of any other point in Chiriguano territory continues a tradition peculiar to the peoples of southern Bolivia.

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Even today the Chiriguano receive from the half-breed descendants of the Chicha silver objects which probably used to be the object of an age-old traffic, and turquoise beads the latter unearth from the /Plate XXV appears here/ /399/ graves of their ancestors. On their part the Chiriguano go to sell ostrich plumes and pieces of basketry to the half-breeds and Quichua Indians.

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Southern Bolivia is very little known from an archeological point of view. The few excavations which have been carried out there testify that the culture peculiar to the Humahuaca valley continues without appreciable modification. The homogeneity of the civilization which flourished in these vast regions will be even more apparent on the day when the decision is made to undertake the systematic study of this immense territory which includes all the altiplano to the north of the Argentinian frontier and the valleys which form the spurs of the Andes at the edge of the Chaco. It is already evident

[Text Continues on P. 173]

2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10
Chane SF8

the warriors, whom orators constantly exhorted to fight. The main tactic was to surprise and not to be surprised. Scouts were sent ahead of the army and sentries were placed on guard at night. The attack was carried out at dawn. During the battle, the women of the attacked village danced and sang to help their men resist. The victorious party returned with the heads of their slain enemies, which were subjected to all sorts of outrages.

CANNIBALISM

In the past, prisoners were ceremonially killed and eaten. The victims were usually the *Chané*, of whom, according to Lizárraga (1909, p. 552), the *Chiriguano* had eaten about 60,000 during the 16th century. Warriors delivered the captives to their children, who shot them with arrows. Prisoners whom they spared were incorporated into the *Chiriguano* tribe. In more recent times, the prisoners who were not put to death were kept as slaves.

ESTHETIC AND RECREATIONAL ACTIVITIES

Musical instruments.—*Chiriguano* musical instruments are mainly copies of European or Andean instruments, such as the transverse flute. The transverse flute is Spanish, but the quena or end flute (pl. 43, *bottom*) is Andean. Among the most prized possessions of these Indians are round wooden whistles with two stops, and sereres, elongated pieces of wood, perforated lengthwise and blown by stopping the lower aperture (fig. 59, *d*). The clarinet with a slit reed tongue and the cowhorn bell are post-Columbian. The hide-covered drums beaten during feasts is of Spanish origin. Panpipes occur only among the *Chané* of the Parapeti River.

Dances.—Dancers of each sex form a separate line, holding hands with their neighbors. Under the leadership of a master of ceremony who beats time with a feather tuft, men dance on the same spot by bending the knee slightly while women move forward and backward or dance around the men, shaking rattles.

Drinking bouts.—Drinking bouts, in which enormous quantities of chicha are consumed, are attended by friendly communities, which are ceremoniously invited.

Narcotics.—Formerly, tobacco was grown in small quantities by the *Chiriguano* for ceremonial purposes. Today some *Chiriguano* smoke cigarettes, but seldom the pipe. A pre-Hispanic clay pipe was unearthed by Nordenskiöld at Caipipendi. Only a few *Chiriguano* who live near the *Quechua* chew coca, which, however, they do not cultivate.

Fermented drinks.—Maize chicha is the favorite beverage of the *Chiriguano*, who practically subsist on it during the weeks following harvest. Its preparation, entrusted to women, is a lengthy and com-

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174 complete savagery (2).
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2. Cayuguari, with some 30 Chiriguano, went to the desert to live among the savages to the east of Carandaiti.

174 In addition to Chiriguano tradition and the fable of the
175 Aguara-Tunpa, from which we understand that the race with
167 which I am dealing originated in Paraguay, there are ecclesiastical and secular authors who support my opinion. Among the first stand out the Franciscan missionaries Cardús and Martarelli, and the most eminent among them is the Most Reverend Father Corrado, who in his history of the school and missions of Tarija asserts that the most probable opinion is that the Chiriguano came from Paraguay, despite the fact that the Guaraní language is scattered through many parts of Brazil and some parts of the Argentine Republic, since, as we have just finished saying, language is a powerful argument in learning about the origin of a tribe, and it has already been said that Guaraní is generally spoken in Paraguay, so much so that it would not be an error to say /72/ that the Guaraní have gone to Brazil and to Argentina from the same Nation (1).

1. In the chapter "Religion and Beliefs" I shall discuss the fable of Aguara Tunpa more fully.

175 Among the secular authors we have the famous d'Orbigny. According to him, before the discovery of America by the immortal Genoese, the Chiriguano occupied the last ramifications of the Bolivian Andes, lived completely naked, were ooo cannibals, and were of Guaraní origin (2). The Inca Yupanqui

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2. The Indians of Parapiti told me that the Tapii natives were their slaves, and that in the uprisings of the latter they ate their ringleaders and others.

Chane SF8
Tapui
Zamuco SK14

Ce Ce 567 Ce 195 648 167 131 Ce Ce 197 Ce 464 167 191 Ce 177 648 464 133

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They were the slaves of the Chiriguano and formerly lived in the immediate area of the region presently occupied by the city of Santa Cruz de la Sierra, from where they had to emigrate upon the arrival of the Spaniards who founded said city.

These Indians speak the Chiriguano language with slight differences in pronunciation, and they have some peculiar words, but they understand one another perfectly.

They are completely pacified and go continually to the haciendas of the Argentine Republic; almost all of them know the Spanish language, especially the men; they dress decently and help the industrialists who have settled there and who are the owners of the land.

In olden times the Isoseños or Tapúi were very poor and lazy, but today their condition has improved because white Christians from Santa Cruz have settled among them, to whom they lend important services in cattle raising and agriculture, but the latter is very limited because in the best season the principal region of Isoso is flooded by the continual overflowing of the Parapiti River.

Sirácuas or Empelotos

Z 101 342 291

These human beings are called Sirácuas because they open deep holes in the ground in the form of caves with a wooden spatula and rest therein; they are called Empelotos because both the men and the women go about naked.

Z 101 161 197

Rarely do they let themselves be seen and only by chance; they are few, there may be as many as 1,500; the language they speak is unknown, and so they are in a completely savage state.

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/315/ Their residence is the thickest part of the woods and at a short distance from Isoso between 19° to 20° latitude and 65° 50' to 64° 10' longitude.

ScNordenskiöld E-8,4 (1908-1909. 1913) 1920
SF10 Chiriguano SF10
Chaco SF8

the tracts they now occupy.[1] [2] They drove out or subjugated the original population, which consisted chiefly of Chané Indians. They made slaves of a great number of them and ravished a great number of women.

The Chané are, as was mentioned, Arawaks and all indications point to their having come from the north or north-east, where they have large numbers of kinsfolk. It will be found that the present investigation confirms this. A matter of particular interest in this connection is to notice how two peoples belonging to the most important groups of tribes in all America made adoptations in their mode of life when they had emigrated to places with strange natural conditions. Again, it is worthy of note how their civilization was transformed und the influence of the Bronze-age civilization in the west and afterwards under the influence of the Whites. Further we shall see what they have, under their new conditions, been able to preserve of their original civilization. We shall gain insight into the way in which the civilization of two Indian tribes was transformed under the influence of other peoples and new natural conditions.

As in Part I, I deal chiefly with the »material» side of these Indians' life. Or rather, everything in their life which

[1] NORDENSKIÖLD (13).

[2] MEANS, basing his opinion on GARCILASSO and MONTESINOS, has assumed that the Chiriguano invaded the Inca Realm earlier than the beginning of the 16th century. But even if his assumption is correct, these inroads led to no domiciliation there. This is evident from the accounts of the invasion in the 16th century, when the Chiriguano supplanted, what was everywhere an original stock. Nor do we know whether by Chiriguano the Incas did not mean barbaric tribes of the Chaco in general, and not any particular tribe. In these parts Chiriguano probably corresponded to the signification that Chunchos had in the district of Cuzco, where it meant all sorts of barbaric Indian tribes east of the Andes. The Chiriguano that GARCILASSO DE LA VEGA AND MONTESINOS speak of need by no means have been Guarani Indians. I have already pointed out (NORDENSKIÖLD 13) that GARCILASSO's description of the Chiriguano is absolutely irresponsible.

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Indians, either before or after García's expedition. But in any case, this foray with which we are dealing is not that great Guaraní expedition against Guacane and his brother Condori, since it is related in the document cited that these Guaraní, after their victorious battles against Guacane and Condori, had settled on top of the Sierra, where they also remained after their defeat by Grigota, henceforth being called by the Peruvians by the name Chiriguano. The Guaraní who made the foray to which Alvar Núñez refers were almost all wiped out by their enemies, who were probably Chaco Indians, and only a few survivors escaped, taking refuge in the desert through which they had previously passed.

In Puerto de los Reyes, Irala received from a Chané cacique who spoke Guaraní the information "that in times past, before García had come from Brazil to the said Guaraní, a great gathering of the said Guaraní was held in the port that they call Itatín in order to go to search for metal" (9). On this occasion

9. Moreno II, p. 91.

the Guaraní passed through the lands of the Chané and destroyed their houses. Also in this statement of the Chané cacique nothing is said about a permanent settlement of the Guaraní in the west. Rather it says that the Guaraní wanted to "search for" metal. Thus we are also dealing here with a Guaraní foray.

The Guaraní expeditions and emigrations described above were from the beginning connected with hostile contacts with the various native groups of the lands through which they passed. In all the regions where the Guaraní met other Indians, they devastated their camps /toldería/ /7/ and carried off with them as slaves all the inhabitants who had not been killed in the fighting. They were the enemies of all and were hated by all. The Chané in particular, described as peaceful and unwarlike, suffered their acts of violence. When the Guaraní who had emigrated to the west after their defeat by Grigota had settled permanently on the cordillera, they

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/7 cont./ continued defeating the neighboring Indians and especially those of the llanos, and they took off with them many of these as slaves to serve them as auxiliaries in other forays. When Nuflo de Chaves came to the cordillera, the Chiriguano were coming to make war upon the Indians of Poxo or of Misque, but Nuflo de Chaves upset their arrival and made them break off their hostilities with those Indians and the others of the frontier. (10) In 1560 the violent actions of the Chiriguano

10. Moreno II, p. 77.

against the tribes in their vicinity forced the viceroy of Peru to send Captain Andrés Manso to that region in order to found a town there, thus establishing a defense against the incursions of these Indians (11). The report of the Corregidor of Tomina,

11. Moreno II, p. 261.

Don Juan Arce Alvendin, made in 1618, informs us that the Chiriguano at first lived in peace with Andrés Manso, but later counseled the Chané who had been pacified by Manso to rebel against the Spaniards, and they killed Captain Manso and the rest of the Spaniards of the new town. They took over the land, subjecting the Chané and making them serve as slaves. In the statement of Sebastian Perez Chamoso in 1571 (12), the

12. Moreno II, pp. 106-107.

act of violence of the Chiriguano against the Yanacona and Chicha Indians are mentioned, and it is said that they took Chicha Indians as slaves. In the Decree of the Royal Audiencia in which it was resolved that war was to be waged against the Chiriguano in the year 1583, there is mentioned among many other misdeeds of the Chiriguano the fact that they had also usurped and devastated the lands of the Llanos and the Chané Indians (13). By continually enslaving the Indians of the

13. Moreno II, p. 104.

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/7 cont./ By continually enslaving the Indians of the subjugated tribes, the Chiriguano by the end of the 16th century already had numerous subjects and auxiliaries in their wars. Most of the Tamacocies (later called Chamacoco) and the Chané were among these, and if other documents of 1583 and 1584 relate that the Tamacocies, the Xores, the Mares, and the Yuracares were their allies, it is probable that this was a case of such Indians violently subjugated and used as auxiliaries in war (14). While the Tamacocies (Chamacoco)

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14. Moreno II, pp. 72 and 73.

were subsequently emancipated from their Chiriguano conquerors and emigrated to the east, most of the Chané, who formerly were a very populous nation, remained in subjugation for a long time (15). Because of the poor treatment that the

15. Moreno II, p. 249.

Chiriguano normally accorded them, there was always a contrast between the two nations, and the Chané preferred to be dependent on the Spaniards rather than remain in slavery to the hated Chiriguano (16). According to Corregidor Tomina's report

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16. Moreno II, p. 250.

in 1618, already mentioned in what has been written above, the relationship between the Chiriguano population and the Chané population was such that the number of pure Chiriguano was smaller than the number of their subjects. According to the estimate made in this connection, the population of the Chiriguano of the Cordillera consisted of 1,500 pure Chiriguano, among whom were distributed 10,000 Chané. Among the 400 Chiriguano of the province of Machareti were distributed 5,000 Chané slaves. Yet for several centuries the Chané must have remained in harsh slavery to the Chiriguano until, in the second half of the 19th century, the formidable resistance of the Chiriguano was broken, and, after a severe blow,

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/7 cont./ they definitively lost their independence, being left subject to the whites (17). /8/ From this time also the Chané freed

17. Moreno II, pp. 253 and 254.

themselves from the oppression of their old masters, forming their own separate towns in the midst of their former masters (18).

18. Father Alejandro Corrado in the year 1883. In Moreno II, p. 254.

In addition, the final insurrection of the Chiriguano in the year 1890 was put down by the Bolivians; and for that reason the situation of the Chané was not modified, and so it is that the explorer Erland v. Nordenskiöld found them still under the same conditions (19).

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19. Erland Nordenskiöld: Indianerleben. El Gran Chaco (Südamerika /Indian Life. The Gran Chaco (South America)/. Leipzig, 1912, pp. 148 ff. Cited in what follows: Nord 1.

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Having described above the history of Chiriguano relations with the ancient Peruvians and the other Indian tribes, we have yet to deal also with their relations with the whites, that is, with the Spaniards or Bolivians, who little by little occupied their territory. We must stress in the first place the fact that the first whites who came to their territory and to the adjacent llanos were not any novelty to them, since even before their emigration the Chiriguano had met these people in their native land between the upper Paraná River and the Paraguay. Because of the initial attitude of the Guaraní on meeting the conquistadors, it is evident that both parties had the same aim, that of getting rich from the wealth of the rich lands of the west, of which they had heard. In order to attain

C
Ce /84 cont./ The subjugated Chané were distributed among
175 the various social communities of the Chiriguano as subjects or
648 slaves. In the "Relación del Corregidor de Tomino Don Juan
162 Arce de Alvedia" in the year 1618, it is said that in the Province
[567] of Machareti, "which is Pilcomayo and its environs," there lived scarcely 400 pure Chiriguano, among whom were distributed 5.000 Chané "to one 200, to another 100, to another 60, and in this way up to said number." In the Province of Charaguay 4,000 Chané were distributed in the same manner to the 350 Chiriguano of this province, and upwards of 1,000 Chané to the 200 Chiriguano of the Province of Guapay. As in other documents, in this one as well, there is mentioned the ill treatment which these subjects had to suffer from the Chiriguano and the hate which they had toward their oppressors (318). The Chiriguano

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[186] 318. Moreno II, pp. 250 and 104.

scornfully called the Chané "tapií," while they themselves were called /85/ by the latter "cheya," that is, "my master" (319).

319. Moreno II, p. 254.

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175 Although most of these subjects or slaves were made up of Chané,
648 there were also among them other Indians who had been subjugated
567 in the expeditions, for example, Chicha Indians (320), and among

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[648] 320. Moreno II, p. 207.

the Chiriguano of Tendi also Guatuco Indians (321). According

321. Moreno II, p. 117.

to Techo (322), whose report was written in the second half of

322. According to Moreno II, pp. 236 and 237.

the 17th century, the Chiriguano customarily sold some of their slaves to the Spaniards.